THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*If ye love me, keep my commandments. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.*"—JOHN 14: 15, 21.

No. 21, Vol. LXV. Thursday, May 21, 1903. Price One Penny.

THE GENERAL CONFERENCE.

THE GENERAL AUTHORITIES OF THE CHURCH ARE SUSTAINED. PRESIDENT SMITH MAKES CLOSING REMARKS.

(Concluded from page 308).

LAST SESSION.

Singing by the choir and congregation, "We thank Thee, O God, for a prophet." Prayer by Elder John D. T. McAllister. The choir sang the hymn, "Ye simple souls who stray."

ELDER MARRINER W. MERRILL,

of the quorum of the Twelve, was the first speaker. He thought that this had been an extremely good conference. We had received reports from the remotest stakes of Zion.

President Smith, he said, had given some good texts for the brethren to speak upon. Our boys needed to be taken care of. Not that all of them should be trained in technical schools, but there are other things to learn than the trades taught here. At present it is difficult to get skilled labor that is the result of our own training. We are just beginning to turn our attention to the need of skilled work that is the product of our own making. The fruits of this will be reaped in years to come. There is no need for our boys to go elsewhere for employment. There is plenty at home; only there must be training to prepare for it. We should teach our boys trades, and then they will not lack remunerative employment.

He spoke also of the necessity of keeping out of debt. Those who are in debt, the speaker said, should get out of it as soon as they could. And the best way for the Saints to pay their debts is to pay their tithing first. Those who are not in debt should resolve now, once for all, not to go in debt. The people should learn to live within their means. Some of our young people imagine that they cannot marry unless they have a house well furnished to begin with. This is a mistake. The young who have reached a marriageable age should marry, but should not go in debt to obtain what is not really necessary, but only a luxury. The speaker bore his testimony to the truth of the Gospel.

ELDER ALBERT R. SMITH,

president of the San Luis stake, reported that the district which he represented lay chiefly in Colorado. It had been organized about twenty years ago, and was composed principally of people from the Southern States. This fact had contributed to keep the population down; for these people many of them, found the climate too rigorous for them. The people of the stake had been encouraged by the state officials to settle upon certain government lands. They were endeavoring to live their religion; they were comparatively poor, though they took care to pay their tithing. The brethren of the Priesthood were united. He bore his testimony to the great latter-day work.

The choir sang the anthem: "Let the mountains shout for joy."

ELDER EDWARD H. SNOW,

president of the St. George stake, reported his field of labor. It is situated in the southeastern part of the state, and includes some branches of the Saints in Nevada. It requires a long time to visit the various branches in this stake owing to the distances separating them. The quorums of the Priesthood are united. He believed that the people in this stake were the best in the Church. Many of the most illustrious men in the Church had lived there. There were only about half a dozen mortgages in the entire stake. The people were trying to put their affairs on a cash basis. He asked God's blessings on the conference.

ELDER GEORGE OSMOND,

president of the Star Valley stake of Zion, reported the condition of affairs in the district over which he presided. The stake was organized in 1892, out of the Bear Lake stake. It covered a large area, with nine wards, the population is about two thousand three hundred. He believed that the people were endeavoring to do their duty, though he could see room for improvement. There are many different classes of people there, as there are in other stakes. A large tabernacle was in course of construction, which would afford the people a place in which they could all assemble in a conference capacity.

ELDER ANDREW JENSON,

late of the Danish mission, was called upon to speak. He went to Denmark eleven months ago for the purpose of aiding in the getting out of an edition of the Book of Mormon. He had traveled over all the Scandinavian countries in the interest of Church history. There were many good Saints there who could testify to the same Gospel as we, though, so far as the leading brethren are concerned, they have to depend on what is written. He spoke of the endeavors of the Saints in these parts to erect houses of worship. The power

of God is manifested among them in gifts of the Gospel. Elder Jenson said hat he was glad to get home again, though he had greatly enjoyed himself. He also spoke of the diligence of Elder Francis M. Lyman, the president of the European mission, who exercised a fatherly influence over the Church in that part of the world.

ELDER JOHN HENRY SMITH,

of the Council of Twelve, next addressed the conference. He said that President Brigham Young sent his greeting to the conference. Though he was in a critical condition, he was filled with hope and faith for the future. Elder Smith stated that the general authorities of the Church were united in their work. He never knew a time when their interests were so closely knit together. He expressed a hope that the various stakes in the Church would take steps to preserve the same unity among them. The speaker went on to say that he believed in the combination of capital, provided these combinations would not infringe on the rights of men. He admonished the Saints to cherish the sentiments expressed during the conference, that their lives might be made the happier thereby. Many strong testimonies to the truth had been borne. The youth should be taught that they need not enter any other church to receive blessings, for every blessing necessary to man can be found in the Church. And these blessings may be obtained by living up to the laws of the Gospel. If the Saints kept in the path of the Gospel, no man could justly complain of their morals or actions. He prayed for God's blessing on the Saints.

The general authorities of the Church were presented by President Joseph F. Smith, to be voted upon by the conference, as follows:

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

John R. Winder, as First Counselor in the First Presidency.

Anthon H. Lund, as Second Counselor in the First Presidency.

As members of the Council of Twelve Apostles: Brigham Young, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Matthias F. Cowley, Abraham O. Woodruff, Rudger Clawson, Reed Smoot and Hyrum M. Smith.

John Smith, as Presiding Patriarch of the Church.

The counselors in the First Presidency and the Twelve Apostles and the Presiding Patriarch as Prophets, Seers and Revelators.

First seven presidents of Seventies: Seymour B. Young, Christian D. Fjeldsted, Brigham Henry Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin.

William B. Preston, as presiding Bishop, with Robert T. Burton and Orrin P. Miller as his first and second counselors.

Joseph F. Smith, as trustee-in-trust for the body of religious worshipers known as the Church of Jesus Christ of Latter-day Saints.

As members of the general Church board of education: Joseph F. Smith Willard Young, Anthon H. Lund, James Sharp, John Nicholson, George H. Brimhall, Rudger Clawson, Joseph M. Tanner and John R. Winder.

Anthon H. Lund, as Church historian and general Church recorder.

Andrew Jenson, Orson F. Whitney, A. Milton Musser and Brigham H. Roberts, assistant historians.

The Tabernacle choir—Leader and conductor, Evan Stephens.

Secretary and first counselor, Robert T. McEwan.

Treasurer, librarian and second counselor, George C. Smith.

Organist, John J. McClellan, and all the members of the choir.

Board of Trustees of the Brigham Young academy, Provo, Utah—Joseph F. Smith, president; David John, vice-president; Wilson H. Dusenberry, Brigham Young, Susa Y. Gates, Reed Smoot, Stephen L. Chipman, John Henry Smith, Jesse Knight, Lafayette Holbrook, Oscar B. Young, Jonathan S. Page, Jr.

John Nicholson, as clerk of the general conference.

PRESIDENT JOSEPH F. SMITH

said that he had been delighted with the subjects spoken of during this conference, as well as the reports given. He believed that in conducting the conferences in this way the original purpose of the Lord in having these general conferences was carried out. Another reason for this manner of conducting conferences was that the Saints and the world should know that there are a great many men who are leaders of the Church. We have fewer lay members than any other religious body. Upon this vast army of priests and kings unto God rests the responsibility of maintaining the dignity, the honor, and the sacredness of the offices conferred upon men. Every man in the Church who holds the Priesthood is a pillar in the Church. He is also a staunch citizen in this nation, which God has raised up by the power of His hand that the Gospel might be preached to all the world. The Lord has established this nation, and He will make it the greatest in the earth, that we might be free to think and act in righteousness. This Church will be a close backing to the nation. There are no more loyal people to the nation than the Saints. There are none who will sustain the glory and honor of the nation better than the Saints President Smith declared that our government had not persecuted the Saints, but rather wicked men who are enemies to truth and morality—men who have lied about them. There are some men who seem to be born to lie, and they are true to their mission. But let these men go on lying, we must do right, establishing our purpose to be true Saints, and good citizens of our grand nation. The Gospel will progress notwithstanding the many falsehoods concerning us. Men cannot do anything against, but for, the truth. The truth will be manifest by the very contrast with those slanders. We deplore the evils in the land. Latter-day Saints do not sustain saloons and other evil institutions. Only men who have a poor standing in the Church, or no membership at all, will sustain saloons. If there be any who claims a standing in the Church, who runs a saloon, the best thing to do is to cut him off from the Church, that all may know where he stands.

President Smith bore a strong testimony to the Gospel and the divine hand that has sustained this great work. This is not the work of man, for no man could do what we see in our history; but the Lord has done it all. It does not matter what men may say about us. We shall do good to them that injure us, all that we can to protect the rights of men.

President Smith said in explanation of what he had remarked about the lying that infests our land, that he did not mean honorable men. There are, he said, honorable men among us and in our nation, and he prayed that God

would bless them. We would always sustain honorable men wherever they might be. But he referred only to those who wilfully uttered lies against others for purposes of evil. These we would not sustain nor affiliate with.

The choir sang, "Do what is right the day-dawn is breaking." Benediction was pronounced by Patriarch John Smith.

Conference adjourned for six months.

MAN'S DUTY TO GOD.

BY ELDER DAVID H. JORDAN OF THE LONDON CONFERENCE.

WHILE contemplating the wonderful works of God and the greatness of His power the Prophet David was led to exclaim: "What is man, that thou art mindful of him? and the son of man that thou visitest him?" The answer to this question and many others is more clearly understood when we have a correct knowledge of the origin of man. The Latter-day Saints believe that man had a pre-existence with God in the spirit world. In the epistle to the Hebrews we read "We have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection to the Father of spirits, and live?" This passage of scripture makes plain the reason why Jesus taught His disciples to pray, "Our Father which art in heaven." None understood more perfectly than He the meaning of the words "Our Father." When we come to realize that God is indeed our Father—that He is the Father of our spirits we can account for the interest He has in man.

With this understanding of the relationship between God and man the duty of man to our Heavenly Father becomes evident. One of the primary laws of government throughout the nations of the earth is that children must obey their parents. From the time of Adam this has been a duty recognized by all classes of humanity. The Jewish Scriptures furnish repeated incidents of obedience demanded of the child by the parent. "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee" was one of the special commands that the Lord delivered to ancient Israel through His servant Moses. Thus where so much reverence is due our earthly parents, how much greater should be our reverence for our Heavenly Father? In all the dispensations of time this reverence for our Maker and the subjection to His will has been made the paramount command. Idolatry was a thing the children of Israel were taught to abhor. The very first commandment in the Decalogue set forth the duty of man to his Maker. The children of Israel were positively forbidden to serve any other god and their entire history exhibits the seriousness of this offence.

When the dispensation of the meridian of time was opened the Savior repeated these commands given to ancient Israel, and sent His disciples forth to proclaim man's duty to his eternal Father. In exact harmony with these teachings was the same obligation placed upon the Saints in this dispensation.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." Herein is the chief attribute of the Maker explained. The primary force through

which the Creator accomplishes all His ends is love. The Savior by precept and example taught that hatred could only be conquered by the exercise of love. Love and hate are two governing forces characteristic of God and Satan respectively. The very object of man's creation is to allow him the privilege of developing those God-like faculties with which he has been endowed. Thus it becomes plain that our service to our Maker should be inspired by a feeling of love rather than fear in the generally accepted sense of the term. No man can acceptably keep the law of God if he does not love Him. When the Savior was asked which was the great commandment of the law the reply was positive and emphatic, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Here is the key to the solution of how we are to become "perfect," as the Savior said, "even as your Father which is in heaven is perfect." God is the embodiment of love. This is the force by which He operates, and to be like Him we must use the same force. When love is the impelling motive of our actions our worship becomes acceptable, our loyalty perfect, and our obedience absolute.

The Sabbath was set apart as a day of rest and worship. In former dispensations the Lord has commanded His people to observe the Sabbath day and keep it holy. In our time the command has been given in terms no less positive. "And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High. Nevertheless thy vows shall be offered up in righteousness on all days and at all times; but remember that on this the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord. And on this day thou shalt do no other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect, or, in other words, that thy joy may be full" Doctrine and Covenants, 59: 9-13. Those who regard lightly the privilege of meeting with the Saints, partaking of the sacrament, and at all times praying to the Lord vocally and in secret are not worshiping Him with a contrite spirit. And this is plainly the first duty we owe to our Heavenly Father.

Fidelity to all the laws God has given constitutes perfect loyalty to Him. The Scriptures are replete with passages that command allegiance to God as a supreme necessity. "Thou shalt worship the Lord thy God, and Him only shalt thou serve." "Thou shalt have no other gods before me. . . . For I the Lord thy God am a jealous God." These were some of the commands given to His children.

Mere devotion to the letter is not sufficient. Note the case mentioned in Matt. 19. The young man had kept the commandments from his youth up, but more was required of him. "Go and sell that thou hast, and give to the poor . . . and follow me." We must be willing to place our all upon the altar; to devote the entire time alloted to us upon the earth to the doing of His will. Such a devotion as this will entitle us to the rewards promised in Mark 10: 29, 30. "There is no man that hath left house, or brethren, or sisters, or father,

or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundred-fold now in this time, houses and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." Here is the contract plainly stated. The Lord is willing to keep His part, the only condition being our loyalty to Him. The words of Brigham Young upon this subject are strikingly plain. "Now you Elders who understand the principles of the kingdom of God, what would you not give, do, or sacrifice, to assist in building up His kingdom upon earth? The Saints sacrifice everything; but strictly speaking there is no sacrifice about it. If you give a penny for a million of gold; a handful of earth for a planet; a temporary, wornout tenement for one glorified, that will exist, and abide, and continue to increase throughout a never-ending eternity, what a sacrifice to be sure!" Contributor, vol. 10 p. 363.

But the supreme test of man's allegiance to God and the fundamental duty he owes his Maker is implicit obedience to all His commands. The ever present example of the Savior comes up before us again. It was by obedience that He earned the right to dictate the terms of salvation unto man. It was by obedience that He became perfect. Not obedience to any one law, but to all the law. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law" (James ii: 10, 11).

Obedience to the Lord's commands is indicative of moral courage, and not a mark of humiliation, as is sometimes argued. Samuel says, "To obey is better than sacrifice, and to hearken than the fat of rams." Through all the history of the peoples of God their glories have been the result of their obedience. The Latter-day Saints have been called a priest-ridden people; but the facts show that through their obedience they have become the best and purest body of people on the earth—not through obedience to man, but to God's commands through His servants. The Gospel guarantees to every adherent the companionship of the Holy Spirit, which will guide every faithful soul into all truth. It will give to those who possess it a living testimony as to the truth or falsity of every proposition presented for his consideration. With such blessings promised we indeed have a strong incentive to serve the Lord.

We can see that man's duty to God should be the first, last, and only consideration. It must be prompted by a spirit of love and implicit confidence in Him. His promises are sure. They cannot fail.

NEWS OF THE GREAT WEST.

(Condensed from our Utah Exchanges).

MRS. ELIZABETH GOLLIER BENSON, wife of the late Ezra T. Benson, died at Wellsville, May 4th. She came to Utah with the Pioneers and was one of those who early settled in northern Utah where she was very well known. She was a faithful Latter-day Saint.

PRELIMINARY oratorical contests were held in several wards of the Salt Lake stake on the evening of May 3rd. These are under the direction of the Young Men's Mutual Improvement association. District contests will now be held, and the final will take place May 30th.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 21, 1903.

EDITORIAL.

THE SABBATH QUESTION.

EVERY now and then we hear of some one who is in difficulty regarding the day he should set apart to keep holy to the Lord. Orthodox Jews, it is well known, keep Saturday as their Sabbath. Some Christians also feel the necessity of following their example in this regard. As the great majority of people in the western world, at least, look upon Sunday as the proper day, and have made statutes in most cases forbidding work and business during the hours of worship, an enormous inconvenience is caused the minority. Even where laws do not prevent labor, custom does, and the sabbatarian finds himself able to work only five days of the week, contrary to the command, "Six days shalt thou labor and do all thy work."

The original meaning of the word sabbath is rest, and the word can be applied to any day that is devoted to rest and worship, as well to Sunday as to Saturday. At the time when the Sabbath was instituted among the Israelites other days than the seventh in the week were set apart as Sabbaths, and their observance was enjoined with as much solemnity as was that of any other law. The seventh month of the year, Tizri, always began with a Sabbath, its tenth day was a most holy Sabbath. The fifteenth day began a week of Sabbaths, during which time Israel dwelt in bowers and the twenty-second day was a holy convocation. The contention that Saturday is the only proper day for Sabbath is of course foolish.

What are the motives for keeping one day in seven? One of the most apparent reasons is that we may rest. The human body, like every other machine, animate or inanimate, can do more work if it is given proper rest. Even shoes wear better if they are laid aside occasionally. The Lord, being the creator of our bodies, gave the two commands that we should labor six days every week, and that we should rest one. He knew the construction of our bodies and our necessities, and though the law that we must work is very positive, the law that we rest is no less so. Professors who direct the labors of many students often urge most seriously, not from religious motives, but on physiological grounds, that work be discontinued one day in seven. They discover that students who observe the Sabbath make better progress than those who do not.

The religious motives are probably stronger than any others with most people. When the creation began the Lord proceeded with His work in

periods, which are called days. On the seventh of these He ended His work, rested from His labors, and blessed and sanctified the seventh day. These days were evidently not of twenty-four hours duration only, for Peter tells us explicitly that "one day is with the Lord as a thousand years, and a thousand years as one day," and there certainly would be little reason for the Lord to measure His time by a little earth that was yet uncreated. This is the only mention we have of the Sabbath until the Israelites were accomplishing their exodus. The Lord then gave them the law of the Sabbaths and their observance. One of these days, at least, and doubtless all of them, should extend "from even unto even" (Lev. xxiii: 32); that is, from the sunset of one day to the sunset of the next. No work whatever should be done on the Sabbath, and death was the penalty for desecrating it by work. No fire should be kindled in any habitation (Exodus xxxv: 2, 3). But there should be offerings made; two lambs without spot, two tenth deals of flour, mingled with oil, and a drink offering were among the sacrifices (Num. xxviii: 9, 10). And the motive the Israelites had for keeping the Sabbath was to commemorate not only the creation of the earth, but also their own deliverance from Egypt. In the reiteration of the Decalogue as given in Deuteronomy v, we find the following verse: "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand, and a stretched-out arm: therefore the Lord thy God commanded thee to keep the sabbath day."

Now, modern people who think that the seventh day of the week, Saturday, should be observed instead of Sunday, the first day, because the Lord so commanded Israel, should be consistent in their observance. Are they willing to associate the day with all the rest that was given at the same time? Do they observe the day from sunset Friday night to sunset Saturday? Do they extinguish all fires in their homes? They hardly consider a Sabbath-breaker worthy of death, we presume. Do they commemorate the Sabbath particularly because the Lord led Israel out of Egypt? Do they observe the other Sabbaths that were given with equal solemnity to Israel?

The Savior declared the Sabbath was made for man, and not man for the Sabbath, and on several occasions He rebuked the Pharisees for their strictness in outward observance, knowing they had lost the spirit of worship. In their anxiety to keep the Sabbath, the Jews sent soldiers to kill Him by breaking His legs as He hung upon the cross, though death had already relieved them of that necessity. It was on the first day of the week that, glorified and triumphant, He rose from the dead and consummated the most important work ever wrought for humanity. From that time on His disciples have celebrated on the first day of the week His death and resurrection, by partaking of the holy emblems of His body and blood. This is shown by the example and words of the Apostles. We read that "upon the first day of the week, when the disciples came together to break bread, Paul preached unto them" (Acts xx: 7). The same Apostle wrote the Corinthians that on the first day of the week, evidently the one on which they assembled for worship, they should lay by their poor offerings (I. Cor xvi: 2). St. John speaks of being in the Spirit on the Lord's day, when the glorious Revelation was given to him, or at least was begun (Rev. i: 10). And Paul warned the Colossians not

to permit themselves to be judged in respect to an holy day, or of new moon, or of the Sabbath days (Col. ii: 16).

Those who stick so strongly to the wording of the ancient command, that "the seventh day is the sabbath," have difficulty in adjusting themselves to conditions in different parts of the earth. In Samoa last year the change was made from eastern to western time. To accomplish this the people had to have eight days in one week. Saturday now falls on the same day as Sunday used to do, and Friday is the same as the former Saturday. To worship strictly on the seventh day would compel the Jews and the Seventh day Adventists of Samoa to have Friday as their Sabbath in the future. Otherwise they must change their custom, not on the authority of Apostles, but because of the mere legal enactment of uninspired men. We have no doubt, however, that this change has been or will be made; Saturday will still be their Sabbath, even though they must consecrate the eighth day in place of the seventh.

The Latter-day Saints worship on Sunday, the first day of the week, because that is the Lord's day. They do not commemorate Israel's escape from earthly bondage so much as they do the deliverance of the hosts of God's children who have lived from Adam's time and who shall yet live, from the bonds of death, and from the bonds of sin also if they will accept the glad tidings. They meet together on that day and partake of the sacrament of the Lord's supper in remembrance of Him. Six days they labor and do all their work, and keep the seventh as the Sabbath of the Lord their God. Besides the New Testament, they have even more definite authority for worshiping on this day of the week. On Sunday, August 7, 1831, the Lord gave a revelation to the Prophet Joseph Smith. In it He says, "For verily *this* is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High." "Remember that on *this the Lord's day*, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord." Those who have accepted the Gospel need have no doubt concerning which is the proper day to observe as the Sabbath.

FARE TO CHRISTIANIA.

SINCE the announcement was made that the missionaries were invited to attend the dedication of the Church house in Christiania, Norway, on July 24th of this year, several inquiries have been made regarding rates, etc. By inquiry at the steamship office we find the fare direct from Hull to Christiania and return to be first class, £7 10s.; second class, £5; and single fare to be £4 15s. and £3 5s. for first and second class respectively. From London to Christiania and return the fare is first class £8; second class £5 10s.; and single fare is £5 for first class and £3 10s. for second. This rate includes food while on board. Train fares between Hull or London and the point where any particular Elder labors, he can determine for himself. It is possible that a somewhat reduced rate can be obtained if several go. The single fare is given because some will wish to come back by way of Denmark, Germany and Holland perhaps. This will make the return somewhat more expensive. The cost of living at hotels in Christiania is about what it is here in England. The conference will last four or five days.

THE LAST GREAT SCOUT.

PRESIDENT LYMAN and the Elders at Liverpool, by the courtesy of Colonel Wm. F. Cody, occupied a box at his Wild West Exhibition last week. They were also entertained at his private tent where they had the opportunity of shaking hands with the veteran scout and chatting with him about the west. Colonel Cody, better known as Buffalo Bill, seems to have lost little of the youthful vigor and wonderful markmanship that made him a terror to bad Indians in days gone by, but his long hair is silvery now. He is the possessor of a great tract of land in western Wyoming, and just recently disposed of a considerable part to the Latter-day Saints who are colonizing Big Horn Basin. The Colonel stated that he intended to settle down at the Basin soon, and spend the rest of his days in peace.

J. J. C.

PRESIDENT JOHN W. SAUNDERS of the Manchester conference writes that conditions in Bolton and Oldham are very encouraging, and two new fields are being opened.

ELDER JOHN C. HOWARD, who had charge of the company of Saints that left Liverpool April 9th, 1903, writes from Salt Lake City that all arrived safely at their destination.

A PROFITABLE reunion of the Saints of the Hull branch was held last Thursday evening at Forrester's Hall. Refreshments and a good program were enjoyed, and the best of feeling prevailed. President Grover and others spoke briefly.

ELDERS HENRY AND CHARLES TEUSCHER write that after laboring nearly two months in Baalbek they have taken up their abode at Zahleh, a city about twenty-five miles east of Beirut between the Lebanon and Anti-Lebanon mountains. This is a strongly Catholic district and the Elders do not know what the results of their work will be. They find misrepresentation of the Latter-day Saints has preceded them through papers from Egypt and false stories that have been circulated. Still they have met a number of people who have become friendly. Among these are two young men who have visited Utah and Idaho and who speak highly of the Saints. The Elders state: "We have had numbers come to us and say they wanted to join us, but when they find out we are not buying souls they soon leave us." We hope our brethren will have courage to continue their labors. The seeds of truth they now sow will bear fruit some time, though the outlook may not be very bright now.

RELEASES.—On account of sickness, Elder William H. Summerhays of the London conference is honorably released to return home by the s.s. *Commonwealth*, sailing May 21, 1903. Elders Joseph Ririe of the Grimsby and Thomas J. Howell of the Welsh conference are honorably released to return home by s.s. *Mayflower*, sailing June 4, 1903. Jane Woodward and Olive Clark are honorably released from missionary labors in the Leeds conference to return home by s.s. *Commonwealth* sailing from Liverpool, June 18, 1903.

DEPARTURES.—Elder John Stauffer, in charge of a company of emigrating Saints, sailed for Montreal by s.s. *Southwark*, May 13, 1903.

THE Birmingham semi-annual conference will be held Sunday, May 31, 1903, in the Wretham Road Assembly Rooms, Handsworth, Birmingham, services commencing at 10:30 a.m., 2:30 and 6:30 p.m. All are cordially invited to attend.

THE IRISH CONFERENCE.

THE Irish semi-annual conference of the Church of Jesus Christ of Latter-day Saints was held in the Whitehall Buildings, Ann Street, Belfast, Sunday, May 17th, 1903, President Robert Wills presiding. There were present, President Francis M. Lyman of the European mission; Elders Lorenzo J. Durrant, George A. Purrington, Thomas B. Drury, Charles L. M. Milne, Heber J. Burgon, Edwin Cox, John F. Allred, George W. Willis, Jr., George W. Tolley, John W. Holden, John A. Leishman and Samuel F. Leigh.

After the opening exercises the sacrament was administered by Elders Milne and Burgon. President Wills then made a few remarks of welcome to all present, and briefly reported the condition of the conference. The general and local authorities were then presented, and were unanimously sustained.

Elders Drury and Cox addressed the congregation on the first principles of the Gospel, said that it was necessary that people should search out the true plan of life and salvation, and that we were not here to pull other religions to pieces, but to present the Gospel to them as we believe it.

President Lyman occupied the remainder of the time, and said that we should always strive to live up to the line of our duty, as it would not be profitable for us to be Latter-day Saints if we did not do so. He also impressed upon the local brethren and Saints that they shall do all they can to present the Gospel unto the people. If we expect the blessings of the Lord, we should pay our honest tithes and offerings.

Elders Purrington, Durrant and Holden were the first speakers at the afternoon session, dwelling chiefly on the organization of the Church and kingdom of God. Elders Purrington, Holden and Brother Hanley then sang a trio, "School thy feelings."

President Lyman explained the principles of the Gospel, and showed how necessary it is for us to comply with the same.

The evening meeting convened at 6:30 p.m. with one hundred and twenty-two people in attendance. Elder Tolley spoke for a short time on the first principles of the Gospel, said that belief alone was not sufficient to save mankind. A solo, "The Lord is my light," was beautifully rendered by Sister Maggie Wood. President Wills bore a strong testimony to the truthfulness and restoration of the Gospel, followed by President Lyman, who occupied the remainder of the time speaking on the distinguishing points between the Latter-day Saints and the Christian sects of to-day. Conference closed by singing, "Come, come ye Saints." Benediction was offered by President Lyman.

Priesthood meeting was held at 9 Pakenham Street, Belfast, Monday, May

18th. The Elders gave in their reports for the last six months, and received some valuable instructions from President Lyman. They were then assigned to their different fields of labor.

JOHN W. HOLDEN, Clerk of Conference.

PROGRESS AFTER DEATH.

BY ELDER BURDETT SMITH.

THE word progress, from the Latin *progressus*, signifies to go forward; *pro*, forward, and *gredi*, to step. It is a moving or going forward, specifically, toward ideal completeness or perfection in respect to quality or condition. Every time that a person steps forward, advances from a lower to a higher condition, towards the ideal perfection, that person progresses.

Let us apply this to spiritual conditions. Spiritual progress is the stepping forward, if you will, of the spirit toward better things. The spirit is the life of man, his development whether intellectual or religious is in a sense spiritual progress. Those who do not accept the idea of a spirit cannot explain mental advancement even satisfactorily to themselves. The spirits of all men, even as the spirit of Christ, existed before they were born on earth. These spirits progressed then, they progress now, and they will progress after death.

Many of the conditions of life as they now exist have always surrounded humanity. Men and women are different from one another; they have been born and have lived among different environments; they have inherited the good and evil propensities of their parents; they are weak or strong; they have progressed or retrograded; they have lived long or short lives, only to go at last the way of death. At birth different conditions befell them all, for which they were in no way responsible. The child may have been born in luxury and plenty, or in poverty; in a happy home or a hovel; with a strong and beautiful body, or crippled and ungainly; with pure, healthy blood, or blighted perhaps with germs of the most terrible diseases. One child suffers, the other does not. Where then is the righteousness of heaven in permitting these different conditions to fall upon the innocent?

Christians are confessedly unable to explain them, otherwise than by simply stating that they are in the providence of God. Admitting, however, that the spirit lived before being tabernacled in the flesh—and that is scriptural—we have a clue to the whole matter. These spirits knew something of good and evil before they came to earth. They were at least allowed to choose as did Satan and his hosts and those who stood against him, and to obey or disobey. They had knowledge. Now the condition of the spirits previous to birth is known as their first estate. Just as the spirits kept their first estate so has it been bequeathed to them at birth, and therein lies the righteousness of God. Those who were most earnest have merited and received the greatest blessings that God bestows on earth. They have been and are Prophets, Patriarchs, and Apostles unto the people.

On earth the right to choose remains, being more or less developed according as our first estate was kept. We may progress here; we may retrograde, we cannot stand still. This everyone knows. Why then should this condition of progress cease after death?

One of the greatest pleasures of earth is that experienced when a task has been accomplished, when progress has been made. This knowledge and love of progression with its attendant happiness, will be a condition in heaven as well. The love of family and the joy in the home of parents and children, this familiar relation, all perfected, will certainly be a part of our eternal bliss. Why should they cease? What authority has ever said they would? Man will be punished and rewarded according to the works he performs here. So did he receive his legacy at birth, according as he kept his first estate. As the stars differ in glory, so is the difference of the condition after death. How could it be otherwise if works are to be the criterion by which the Lord will judge? and they will be. The old false ideas of going to heaven only to sing praises forever, or to hell to sizzle and fry, all disappear in their own absurdity. They are unreasonable; they are not taught by the Scriptures.

Now this graded condition, as it must certainly exist after death, is not destined stagnantly to exist forever. There will be progression there also. The ultimate is perfection. Just as the joy of the parent in the home is greater the more the children progress in understanding and righteousness, so too is it with our Father in heaven. He will that all may become like Him. The glory of the parent increases as the child becomes more glorified.

Progression consists in gaining more knowledge of things, and of the laws of God. It consists in developing the positive side of our nature at the expense of the negative; in increasing the attributes of love, meekness, humility, helpfulness and trustworthiness, and in the decreasing of hate, envy, jealousy and anger. With the help of the Spirit of the Lord we make progress in these lines here on earth, we partly overcome our inherited weaknesses. This increase of knowledge and positive attributes, this progression, is ours, and after death we retain the same. The reward we receive for our own well-doing will be increased possibilities to enjoy the happiness of overcoming difficulties, in stepping forward toward a higher glory, which glory is intelligence. "Be ye therefore perfect even as your Father in heaven is perfect" is not sounding brass nor tinkling cymbal, but true and full of meaning. Perfection is salvation. Progression after death is the joy of heaven.

RECEIPTS AND GIFTS OF THE LAST CENTURY.

THE following pretty compilation has been made to show the advancement of humanity in material things during the last hundred years.

The nineteenth century received from its predecessors the horse, it bequeathed the bicycle, the locomotive and the motor-car.

During the last century we received the goosequill and bequeathed the typewriter.

We received the scythe and bequeathed the mowing machine.

We received the hand-printing press, we bequeathed the cylinder press.

We received the painted canvas, we bequeathed lithography, photography, and color photography.

We received the hand loom, we bequeathed the cotton and woollen factory.

We received the tallow dip, we bequeathed the electric lamp.

We received the galvanic battery, we bequeathed the dynamo.

We received the flintlock, we bequeathed the Maxims.

We received the sailing ship, we bequeathed the steamship.

We received the beacon signal fire, we bequeathed the telephone and wireless telegraphy.

We received ordinary light, we bequeathed Roentgen rays.

It might be said also that the nineteenth century received from its predecessors spiritual darkness, forms of religion lacking the divine power, and gives to the twentieth century the Church of Jesus Christ of Latter-day Saints, established by the ministry of angels and revelation from God. It received the Bible, the sacred record of past dispensations of the Gospel, and bequeaths the Gospel itself, together with the Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price, all containing the scriptures of the Lord.

It received the Jews, the ancient people of God, as a despised, over-taxed, almost hopeless race, possessing almost no civil rights. It gives them up a free people in most lands, greatly enriched, and rapidly becoming unified under the influence of Zionism, and preparing to go back to Jerusalem to fulfill their part in the great latter-day work.

The last century received the terrible doctrine of an unending torment and hell-fire for all creatures who die unregenerate. It gives to us the doctrine that the Gospel is preached to the dead as well as the living, and it also gives a growing body of Saints that are laboring to erect temples where baptisms and other sacred works can be performed for the dead, that when they rise in the resurrection the way will have been opened for them with the living Saints to enjoy salvation and eternal life.

CURRENT EVENTS.

MR. CHAMBERLAIN'S SPEECH.

THE first political speech delivered by Colonial Secretary Joseph Chamberlain since his return from South Africa has aroused world-wide attention. It was delivered before his constituents at Birmingham, Friday evening, and was the boldest plea for the solidarity of the British empire that has ever been made. Mr. Chamberlain feels that now is the time to mould the imperial movement, or by neglect to destroy it. He recites how the colonies in the late war furnished troops, at one time fifty thousand colonial soldiers being engaged in the struggle, how the South African States have since contributed to the war expenses, and how Canada has given a tariff reduction of thirty-three per cent to British goods. He describes how Germany, a commercial rival, has punished Canada for showing this preference by putting an additional duty on Canadian goods, thereby warning all the other colonies not to favor the mother country. He declares that Great Britain should not be bound by the doctrine of free trade, as generally interpreted, from reciprocating when the colonies extend such preferences, and from protecting them from the adverse measures of Germany or any other nation. The speech has been received with high approval in Canada and with general favor in the colonies, though in Australia the press is by no means unanimous in endorsing the policy. The German press is naturally highly interested, and declares that England would suffer most if a tariff war were begun. It was an important speech, and the policy, if adopted, will produce far-reaching effects.

DESTRUCTIVE STORM IN THE WEST.

The report comes from Southern Alberta, Montana and surrounding country, that a terrible blizzard has raged for seventy hours, killing, it is estimated, five million cattle and sheep.

JUST ONE DAY.

If life be to duty devoted,
If to keep God's commandments I try,
It seems such a vast undertaking,
I falter and tremble and sigh
So many to-morrows,
Of trials and sorrows
Dismay me; and weakly I cry—

Some easier way filled with beauty,
Melody, pleasure, delight,
O Lord; to be always on duty
Would bravest of soldiers affright;
And I am so weak, Lord;
In pity then speak, Lord,
And give me a task that is light.

How know I my life will be long, though,
To bear loads of care, as I say?
Could I be both faithful and strong, though,
If life had for me but one day?
Think not of to-morrow,
Nor anxiously borrow
Its cares, but live just that one day.

Just one day, dear Lord, I could serve Thee,
Nor weakness my purpose betray;
If duty were stern, I could nerve me
To do it that one little day.
Just one little glad day,
Or one little sad day,
I surely could serve Thee one day.

Just one day, dear Lord, I could love Thee,
By loving Thy children I meet;
No thought of unkindness should move me,
But charity, tender and sweet;
Though wandering blindly,
Each one I'd greet kindly,
For Thy sake, dear Lord, that one day.

Just one day, and one day, and one day,
Could fill a long life to the brim;
And each be a bravely begun day,
And bravely kept sacred to Him.
I can live one only;
Each one sole and lonely;
I can live for God each one day.

LU DALTON, in the *Juvenile Instructor*.

DIED.

WHORMSBY.—Of Brinsley in Nottinghamshire, May 6, 1903, Mireb Whormsby; deceased was daughter of Christopher and Ellen Whormsby, and was born on the 3rd day of June, 1827. For twenty-three years she has been a faithful Latter-day Saint. Utah papers please copy.

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